

COHELETH.

R A SOUL

U P O N

Recollection;

Coming into

Incontestible SENTIMENTS

O F .

RELIGION;

Such as all the Sons of WISDOM,
will and must forever *Justify*.

Written by a FELLOW of the
ROYAL SOCIETY.

Offering the Advice of a FATHER
going out of the World, unto a
SON coming into it.

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for S. GERRISH, and Sold at his Shop. 1720.

COHETETH

A-SOUL

U-PON

Recollection

Coming into

incomparable SENTIMENTS



Such as all the Sons of Wisdom
will and must forever adore

Written by a WIDOW of the
ROYAL SOCIETY

Offering the Advice of a FATHER
going out of the World, unto a
SON coming into it

LONDON: Printed by J. KNELAND,
at the Sign of the Sun in St. Dunstons Church, 1710.



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Right Sentiments of Religion.

Instructions for a SON of my Loves & Hopes.

§. I.



ASTENING to the Conclusion of my Pilgrimage, thro' this present Evil World, I am willing to Exhibit the Thoughts, which after much Enquiry and Experience, I go away confirmed in; and which I Leave as my Best Legacy to my Surviving Friends; Being assured, that be their Quality what it will, they must upon the most thorough Consideration, subscribe unto them.

AND, if you, *my Son*, (for whose Good I more particularly *Travail*, in these Instructions,) duly entertain these Thoughts, and feel the due impression thereof upon you, while you are yet in the course of Nature, no further from the *Beginning* of your *Pilgrimage*, you will *abound* in that *Wisdom and Prudence*, which, alas, is too rarely to be met withal.

I am going to set before you those *Incontestible Sentiments* of RELIGION, which all Men must first or last come into, and which the *Wiseſt* of Men, are they that *Sooneſt* come into. If it should appear in any sort, *A Philosophical Religion*, yet it shall be so *Evangelical* too, as to fear no Censure of a *Vain Philosophy*; and the more it is *Examined* by the more *Pensive* and *Polite* part of Mankind, the more it will be *justified*.

My Son, That your Life may not be a continual *Walk in the Dark*, and fill'd with *Works of Darkness*, make a good use of that *Light* whereof the *Sweet Rays* are now to fall upon you.

§. 2. I am Apprehensive of this, That there is in me a SOUL, which is of a Spiritual.

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tual & Intelligent Nature; and which does Think, and has a Conscience of a GOD, and of what is True and what is Just: and which does perform operations, with Reflex Acts as well as Direct ones, which the Brutal World cannot attain unto. Upon this Material, this Terrestrial, Structure of my Body, which had I had no more, must have had no other Life than that of a Beast, I find (and my very Finding of it, is a Proving of it!) that GOD has grafted a SOUL, Endued with Faculties, which carry a Lively Image of their Glorious Creator in them. Of this, am I Apprehensive? Yea, I have a Certainty, which admits of no Dispute about it.

§. 3. I am at a loss, about the Manner and Measure, of the Knowledge, wherewith Brutes may be furnished; Whether they are not meer Corporeal Machines, whose Life is their Blood? Whether the Imperceptible Springs of their Movements, are not such as leave them still void of a Knowledge that has any Degree of Reason in it? Whether the Instinct that carries them on to Things that look

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like *Rational* be not continually acted by a *Reason* Exterieur to them, and indeed *Superiour* to that of *Man*; inasmuch as it is *perfect*, and exercised in the *Perfection* of it, as soon as ever the *Creatures* are formed; and it is always *Necessarily*, and after the *same Fashion*, that the *Guidance* is given to them. This is *Evident*; That *Brutes* have no *Sentiments* of *Duty* to *GOD*; Nor does it appear a *Right Thing* to place in any *Nature*, an *Useless Principle*; to put a *Reasonable Soul*, into a *Clock*, or a *Jack*, or a *Windmill*, which can do all that it has to do without it. If the *Soul* of *Brutes* must be judged *Immaterial*, because of the *Sensitive Perception* with which it is *impowered*; yet is is manifestly destitute of the *Intellectual Powers*, that should render it a fit Subject for a *Moral Government*, and enable it for to discern the *Obligation* of *Laws*; and understand the *Notion* of being, An *Accountable Creature*. What may then become of it in a *Separate State*, is unknown to me. But this I know, That *GOD my Maker*, teacheth me more, than the *Beasts* of the *Earth*, and maketh me wiser than the *Fowls*.

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of Heaven; and intends for me, what He has not intended for those which He has put under my Feet.

§. 4. THERE is nothing in the World more clear to ME, than This; That I have in me a *Principle*, which does not merely *Receive Ideas's* (as a Looking-Glass may *Images*,) but also *Perceive* them, and make *Remarks* upon them; and has a certainty of *it self*, and of what *is done* in it self; yea, A *Principle* that has an *Immense Capacity* of *Sentiment*; and can take in all the *Idea's* that the Glorious GOD shall please to send into it: An *Indivisible Being*, and yet what can Embrace and Contain the *Universe*! No Bounds can be set unto the Numbers of the *Objects*, which it can *successively* take a Cognisance of, or have an Acquaintance with.

THE *Spiritual* and *Intelligent* Nature of my SOUL, puts it beyond all Doubt unto me, that it is *Immortal*; and the Death which comes on the Ruin of the *Commerce* between my *Heart* and my *Brain*, and will make an Havock of my *Body*, cannot in the least prey upon my
SOUL.

6 *Right Sentiments of Religion.*

SOUL. I cannot but Subscribe unto what my SAVIOUR has taught me; *That which kills the Body cannot kill the SOUL.* When my *Body* can serve no longer as an Abode for my **SOUL**, my **SOUL** retires from it by the *Power* which tied it and held it there. But the *Spring* of my Watch, does not cease to be a *Spring*, by its being taken out, and ceasing to govern such an Engine. Indeed, My Natural *Desire* and *Belief* of an *Immortality* for my **SOUL**, (which I have in common with all Nations of Men, who *feel* it, tho' they *see* themselves *Dying* with the rest of *Mortals* about them every day,) *This* it self is a *Demonstration* of its *Immortality*. For it is found for ever True, That *Natural Instinct* is never *False*; But it always has a *Real Object*, and it never *Deceives*. *Austin* ventures to say, 'Tis *GOD Himself*. I will say, 'Tis a *Work of GOD*; and must be a *Work of Truth*; can be no *Illusion*.

§. 5. My **SOUL** is a *Lamp*, shot forth and lit up, immediately from the Glorious *GOD*. I know not how to express fully the *Notion* of it. But, as on the one

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one side, I would not speak of my SOUL, as a *Part* of GOD; so on the other side, I take my SOUL to be such an *Emanation* from Him, that I may look on Him as more immediately the *Father of my Spirit*, than of my *Flesh*. HE 'tis who *forms the Spirit of Man within him*; and it proceeds from HIM so *Immediately*, that there is no Chain of *Intermediate Causes* between HIM and *That*; and without Instruction from the Sacred Scriptures we may learn, That *We are His Offspring*.

§. 6. As an Effect of this *Descent* from GOD, I find made and left on my SOUL, an *Impression* wherewith a *Return* to GOD, is called for. There was a *Congruity* in it; yea, why should I not say, a *Necessity* for it? That a SOUL sent forth from GOD, should have an *Impression* upon it, that shall Acknowledge, *There is a GOD*, and *All possible Homage is due unto Him*; and that shall fill it with *Appetites* which nothing short of an Infinite and Eternal GOD can satisfy. GOD is to my SOUL, what *Center* is to mine and every other *Body*. Such a *Natural Tendency* of the SOUL towards GOD,

GOD, is the Ground of all the *Natural Honesty*, which keeps the World in any comfortable or tolerable Circumstances. The *Suppression* of it, by foolish and faulty Attempts to take up with something else rather than GOD, is the Grand *Wickedness* of Mankind *perishing in its own Corruption*; and here will be found the Instrument of an *Everlasting Punishment* unto them who *Dye in their Sins*.

§. 7. THE Glorious GOD, in His most Unfearchable Wisdom, has (*Because it so pleases Him!*) Ordered the Union of our SOUL with our *Body*; and so the SOUL has opportunity to Sojourn for a while in a *State of Trial*; After which, upon its *Return* to GOD, it shall receive the *Eternal Recompences* of its *Behaviours* in the *Time of Trial*; *Receive according to what it has done, whether it be Good or Bad*.

THE Thing to be *Tried* in the Time of the SOUL's Union with the *Body*, is, Whether the SOUL will entirely For- get GOD the Creator, and will entirely abandon it self to *Creatures*, vainly pur- suing and expecting *Satisfaction* there.

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Right Sentiments of Religion. 9

Or, whether the SOUL will still be for GOD ; and Propose a Return to Him, and Employ *Creatures* but as *Means* and *Helps* for that Return ; and observe the Methods of PIETY, wherein GOD has directed the Sons of Men to Return unto Him.

Consider this, ye that Forget GOD ; Lest—

§. 8. THE Glorious Creator of the World, having Established the *Laws*, in the Observation whereof He will have what He *Created in the Beginning* to be carried on, and His *Incomprehensible Ends* answered, He is, with His Immediate and Perpetual *Concourse* always at work, for the Execution of those *Laws*. The *Providence* of the Great GOD who formed *all Things*, is always every where at work, with His *powerful Influences* Executing the *Laws*, which He has Constituted for the Government of all *Creatures*, and all their *Motions*. There is a most obvious Instance of this, in the Principle of *Gravity*, or the *Attraction of Bodies* towards one another, which (no more than several other Occurrences in the Universe) never can be *Mechanically* accounted for. Whatever

Whatever we see done, and how much is it that we see continually done? — by this Principle of Gravity, or the Tendency of *Matter* towards other *Matter*, True Philosophy will teach me to make this Acknowledgment upon it; *Great GOD, Thou givest thy Matter such a Tendency, and thou keepest it in its Operation.* What Inferences of PIETY may be drawn from the Apprehension of our GOD always thus Near unto us; always thus managing all that is done in the World! I have no cause to complain; *Echold, I go forward, but He is not there; and backward, but I cannot perceive Him: on the Left Hand, where He doth work, but I cannot behold Him; He hideth Himself on the Right Hand, that I cannot see Him.* Philosophers have invented several Unintelligible Beings, to carry on the Government of the World. But after all, 'tis plain, that the Infinite GOD, not only has the Springs of this Immense Machin, and all the several Parts of it, in His own Hand, but also that without His Continual Influences, executing His own Laws (the Power of Dispensing with which, at His own Pleasure, He has also reserved unto Himself)

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Himself,) there would nothing be done in the World ; the whole Movement would fall to Pieces.

§. 9. WHILE the Soul remains United unto the *Body*, their *mutual Influences* on each other are purely from the Glorious GOD, actually forever at work, according to His own *Laws*, (putting His *Laws* in Execution,) and as the *Universal Cause*, producing those *Effects*, whereof they are but what one may call, *The Occasional Causes*. The *Body*, which is *Matter* in such and such a *Figure*, cannot Affect the *immaterial SOUL*, nor can the *SOUL*, which has no *Figure*, Command the *Body*; But the Great GOD having established certain *Laws*, that upon such and such *Touches* on the *Body*, the *SOUL* shall be so and so Affected; and that upon such and such *Desires* of the *SOUL*, the *Body* shall be so and so Commanded, HE 'tis, who by His *Continual Influx* does Execute His own *Laws*; 'Tis to His *Continual Influx* that the *Effects* are owing. 'Tis in Him that we Live and Move and have our Being. Some of the most Sublime Philosophers, who make the Union of the

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SOUL with the *Body*, to consist in the *Conformity of our Thoughts to what is done in the Body*, do well confess, That it is *Inexplicable*; and that we *must have Recourse to a Superiour Power for the Explanation of it*. Yea, and so you must, Syrs, for the *Operation of it*.

§. 10. **OBJECTS** affect our *Senses*, and make Impression upon them. Our *Senses* being so affected, the *Modifications of the Organs* produced by them terminate in the *Brain*. 'Till they terminate there, the **SOUL** is unconcerned in them. When the **SOUL** thus *perceives* what is done to and in the *Body*, and receives the *Reports* which are brought thro' the *Body* to it; there are *Sentiments* raised in the **SOUL**. But how come they to be raised there? The Great **GOD** has fixed a *Law* that upon such and such *Impressions* on the *Body*, there shall be such and such *Sentiments* in the **SOUL**. And it is **GOD** Executing His *Law*, who now gives the *Sentiments*? **WHAT**? If there be a *Sin* against the Glorious **GOD** in that which the *Sentiments*, lead unto? 'Tis from the **SOUL** to consenting unto the *Sentiments* raised in

in it, as to be upon *Motions* which the Holy ONE has forbidden, that *Sin* comes to be *conceived*. This is what the SOUL must answer for.

WHEN the *Body* has the *senses* thereof *Pleased*, the *Sentiments of Pleasure* are now raised in the SOUL. 'Tis the Glorious GOD at work, who raises them.

WHEN the *Body* has the *senses* thereof *Troubled*, the *Sentiments of Trouble* are now raised in the SOUL. 'Tis the Glorious GOD at work, who raises them.

WE have nothing, we *enjoy* nothing, we *suffer* nothing, but what comes from Him.

AND GOD, who thus raises the *Sentiments* in the SOUL upon these Occasions, can do it *without* them: can do it, when the SOUL shall be under more direct *Irradiations* and *Coruscations* from Him.

UPON the meer Order of the *Will* for it, the *Body* is put into *Motion*; which yet is under Limitations. *Hitherto, and no further!* 'Tis not *meer Will*, that can thus *move* the *Body*. To subject *Matter* to the pure *Empire* of the *Will*, or to make it have no further Dependance, is to advance *Will* unto the *seat* which the *Man*

of Sin would lay claim unto. No ; 'Tis the Great GOD, who has fixed the Law, that upon such and such a Desire of the Will, the Body shall come into such a Motion. 'Tis HE at work, who gives the Motion.

§. II. WHEN the Time determined for it in the Counsel of GOD arrives, the Union of the SOUL to the Body, is dissolved. And as the Time, so the Way, of the Dissolution, is entirely at His Disposal. My Prayer is to the GOD of my Life. HE 'tis who upholds our Soul in Life. 'Tis His Visitation which does preserve our Spirit, and maintain it where, or as it is. And my SOUL does confess, Having obtained Help from GOD I continue to this Day in the Lodging assign'd unto me. But when He takes away my Breath, or stops that Circulation of my Blood, which my Breath serves to carry on, then I Dye, and my Body returns unto the Dust. The Abbreviation of Humane Life unto the Term of the Mosaic Observation, at which it has now stood for Three Thousand Years, is entirely the Work of GOD. The Wise Men of Enquiry, pretending to search into

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into the *Natural Causes*, have none of them hitherto *Enquired wisely concerning this Matter*; nor have any written more *weakly* about the *Natural Reasons* why the *Lamp* is Ordinarily *Extinguished* within such a Term of Years, than some Gentlemen, whose Profession 'tis to be the *Prolongers of Life*, and put by the Mortal *passions of the Enemy*. But as from the view of all Men Dying every Day, I am inexcusably stupid, if I do not infer, Lord, I know thou wilt bring me to Death: So, I must also say, I know not the Day of my Death. My Life is entirely in the Hands of the Glorious GOD. My SOUL goes upon His Order for it, which I ought, in Dying Daily, to live every Day in the Expectation of; My Days are determined, the number of my Months is with Thee, O my GOD.

§. 12. UPON the *Dissolution* of the Union which holds the SOUL in the Body, the SOUL Returns to GOD; The Spirit Returns to GOD that gave it; and has GOD now more immediately to converse withal. The Glorious GOD is as it were the *Element*, which the *unbodied*

SOUL is Recall'd and Receiv'd into: Or, to dismiss that Metaphor, for a more *Scriptural* one; **LORD**, *Thou wilt be our Dwelling place!*

How far we are to apprehend a *Trans- portation* of the **SOUL** from one *Place* to another, in this most solemn *Return* of the **SOUL** unto **GOD**, we shall be somewhat in the dark, until we more fully understand what *Place* is, and how *Place* is to be assign'd unto a **SOUL**. 'Tis enough, That the *True Witness* who *Delivereth Souls*, has assured us, concerning the Departed **SOUL**, *It Lives unto GOD*. And, it must be *Somewhere*. Yea, our **SAVIOUR** speaks of a *Place*, which He is gone to *prepare* for His Followers; And promises them, That *when they Fail*, which is, when they *Dye*, they shall be *received into Everlasting Habitations*. We know, That His own Humane **SOUL**, did go into a *Paradise*, on the *Day* of His *Death*, and had others *with Him* there. Be sure, if the Departing **SOUL** carry off some Fine, Rare, Material *Vehicle* with it, (such as what the *Angels* do seem cloath'd withal) then the Assignment of a *Place* unto it, becomes very Intelligible, and the

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the Ministration of Good *Angels* to convey a sanctified SOUL Thither, ceases to be one of the *Things hard to be understood*, Apparitions may then also be accounted for.

§. 13. A Departing SOUL in Good Terms with the Glorious GOD, finds in HIM, all the *Delectable Entertainments* to be found in a Garden of *Eden*; and the *Consolations of GOD* are not small unto it. The *Sentiments of Pleasure*, were by the Mediation of *Creatures* heretofore communicated from GOD unto the SOUL; But they will now come from GOD into it with a more *Immediate Communication*. All the *satisfaction* that has been in vain expected from *Creatures*, and infinitely more than can be as yet imagined, will be found in the Infinite GOD. Since *Creatures* are nothing but what GOD makes them to be, we may depend upon it, that we shall find in Him all the Good that He makes them to be; and beyond all Imagination, more. In the *Near Approach* that we shall now make unto the Blessed GOD, the *Beatifical Vision* we shall have of HIM, will give us an *Eternally*

nally *Progressive Knowledge*, of all those Things with the view whereof a SOUL can be gratified ; Especially of those which *to know, is Life Eternal*. There will be therewithal imprinted from GOD upon the SOUL thus come into the *Inheritance of the Saints in Light*, the Dispositions of a *Will* entirely conformed unto Him ; and the Mind under most sanctifying Impressions from the *Fountain of Light* will be entirely swallowed up in GOD becoming *All in All* unto it. From all which there will follow such Inconceivable Discoveries and Expressions of the *Divine Love* unto the SOUL, as can do noother than afford unto it, a *Fulness of Joy, and Pleasures for evermore*. O astonishing Felicity ! My Soul, Why dost thou not with more vehement Aspirations long to be introduced into it ! Go forth, O SOUL, Go forth, to enjoy thy true Felicity. Whom hast thou in Heaven but GOD, and what canst thou desire on Earth beside Him ?

§. 14. A SOUL Departing, while it has the *Wrath of GOD* yet abiding on it, with all the Crimes of its Departure from GOD unpardoned, and the Criminal Enmity.

mity of a carnal mind against GOD, un-
 curred, unchanged, unsubdued : Ah,
 Miserable SOUL ! It falls into Hands,
 which it is a fearful Thing to fall into !
 Verily, Our GOD will be a consuming Fire
 to such a SOUL. It finds a dreadful
 Reception with an Holy and a Righteous
 GOD. All comfortable views will be
 with-held from such a SOUL. It will
 be forever confirmed in its *Aversion* from
 GOD ; and in those *Appetites* which
 never can be satisfied. All the *Senti-*
ments of Trouble, which could have been
 raised in the SOUL, upon a *Fire* dis-
 ranging the Fibres of the *Flesh*, or upon
 any Torments of the most Grievous *Dis-*
eases, and from any Tormenting Engines
 invented by the *Masters of Torture* for the
 Children of Men whom they intend *Pain*
 unto ; *These*, and inexpressibly more and
 worse than *These*, will a provoked GOD
 raise in a wicked SOUL, when it is no
 longer clothed with *Flesh*. It shall not
 be a meer *Metaphorical* Account thereof,
 to say, The wicked SOUL shall dwell
 with a *Devouring Fire*, and in *Everlasting*
Burnings. No, Of the *Fire* which we
 see entring of *Natural Bodies* here, (and
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is one of them,) we may rather say, *'Tis but a Metaphor to what shall be felt by a SOUL, which GOD will Trouble, because He holds it for His Enemy.* Who can describe the Anguish of a SOUL Troubled at His Presence, and afraid of Him! SOUL, Being warned of GOD, Flee from this Wrath to come!

§. 15. THE SOUL thus Returned unto GOD, shall in His Time, for Purposes which it pleases the Sovereign LORD who gives none Account of His Matters, to accomplish, have its Body, but in Circumstances very different from those of the present state, Restored unto it.

THE SOUL, which a Glorious GOD has made a Vessel of Mercy, wherein He will have the Riches of His Grace forever glorified, will have the unknown Something, that was the Original Seed of its Old Body given back unto it. This BODY, our SAVIOUR, who is the Second Adam, and the Father of the World to come, will Fill up, with an Ethereal Matter which will so mightily Change it, that it shall be Fashioned like unto His Glorious Body. But how Glorious will this BODY be, and what

what a *Recompence* of our Services and Sufferings for our SAVIOUR, while we here *Glorified GOD with our Body* ! 'Twill be a *Vigorous, a Luminous, an Incorruptible BODY*. It will be able to *Mount up as with the Wings of Eagles*. It will *shine like the Brightness of the Firmament, and as the Stars for ever and ever*. It will never undergo any *Decay*. Perhaps the *Light* which will *Cleath* it, will be an *Eternal Salt* unto it ; And the *Garments* lost by our *First Parents*, when they made themselves *Naked*, will be *Restored*. The *SOUL* shall not be *Clog'd*, but be *Help'd* by its *New Body*, in what it has to do for *GOD* ; and in all the *Enjoyments* of His Kingdom. It shall not be to the *SOUL*, the least occasion of any *Distance* from *GOD* ; the least *Encumbrance* of its always *Beholding the Face of our Father who is in Heaven*.

THE *SOUL*, which must have the tremendous *Vengeance* of *GOD* Executed on it, will also have its *Filthy Body* brought back unto it, when *GOD*, who has turned *Man to Destruction* shall please to say, *Return, ye Children of Men* ; That it may in the *Body* receive according to what

what it has done in the Body. Of many Things relating to the Raised Body of an Impious Man, we are ignorant. But of this we are informed, That his Body will be accommodated unto the intention, of his undergoing in it a strange Punishment reserved for the workers of Iniquity.

THE Resurrection of our SAVIOUR from the Dead, whereof we have many *Infal-
ble Proofs*, [No matter of Fact in the World ever proved with more Indisputable Demonstration!] This puts the Resurrection of the Dead, both of the *Just* and of the *Unjust*, which HE has in the most Express Terms foretold unto us, beyond all Disputation.

I know that my Redeemer Lives. And I know, O my Redeemer, that thou wilt Redeem me from the power of the Grave!

SHALL the Children of the Resurrection then, so know one another, as to Remember who and what their Friends were, before Death made a Change upon them? That the Blessed shall have a Knowledge of one another, may not be doubted of. *Moses and Elias, with Peter and James and John, will have a comfortable Know-*

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ledge of one another. And Reflections may be made with comfort among them, on the *Former Things that are passed away*. But will *Bodily Shapes* revive in them a Remembrance of one another? Be sure there will not be any *Carnal Affections* revived and remaining in them. 'Twill be in some *Superiour Way*, that their Acquaintance will be carried on.

BUT among the Glorious Ends of, *The Resurrection from the Dead*, which is Infalibly foretold unto me, I am very particularly apprised of This; That it will be in order to an *Appearance* in an awful Day of JUDGMENT, before our Great SAVIOUR, by whom GOD will Judge the World in Righteousness; whereof He has given Assurance unto all Men, in that He has raised Him from the Dead.

At this Time of the Dead that they shall be Judged, there will be such a Reward given to them who Fear the Name of GOD, that His Oracles represent it as the Time when the Crown of Righteousness is to be given unto the Faithful Followers of our SAVIOUR. And Oh! the Joy of Harvest, which will be then Enjoy'd, by them who have sown in Tears, but shall come

come again with Rejoycing bringing their sheaves with them. Yea, the Joy, and Accession of Glory will be such, that our Bible seems to speak of the Departed Saints, as Longing for the Day,

Oh! That Thou our Great REDEEMER, wouldst Rend the Heavens; that Thou wouldst come down! Then wilt Thou do wonderful Things beyond what we have looked for!

§. 16. BEHOLD, The Conduct of Humane Life, which these Right Thoughts of the Righteous, will oblige all the Living to! The Conduct, which if we be not so wise as before Death to come into, our Epitaph will be, *They Dye without Wisdom*: The Conduct, which if the Men who appear never so wise on other Accounts are strangers to, it must be with pity and contempt said of them, *What Wisdom is there in them!*

THE very First Thing that I find myself compelled unto the Confession of, is This; That my chief Care and main Work in this World, must be to provide for the welfare of my SOUL; To make a Seasonable Provision, that my SOUL Return

§. 17
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ing to GOD at the Sleep of Death, may
 lie down in Peace, and have a safe Dwell-
 ling in Him. And in order to this, That
 so my Necessary Return to GOD in the
 Course of Mortality, may be with Joy & not
 with Grief, it must by a Voluntary Return
 to GOD, in the Methods of PIETY, be
 prepared for. The Children of Men,
 who Are not, and *Am* not, under the
 Power of such an Apprehension, but spend
 their Days in the Vanity, of only strug-
 gling how to Live, and relieve the Ne-
 cessaries of this wretched Life, and listening
 only to the Amusements and Enchant-
 ments of this World, and pursuing only
 Secular Interests, may justly have that
 Rebuke bestowed upon them, *Understand*
better, ye Bruttish among the People, and,
Fools, when will you be wise? Alas, your
 Days drawing apace towards a Period,
 must end in this Lamentation over them.
O Glorious GOD, Under thy Wrath are all
our Days passed away!

§. 17. IN my Return to GOD, it is
 necessary, that I do in a Genuine REPEN-
 TANCE bewail the Sin of my Departure
 from Him. What, what have I done, at

often as I have *sinn'd* against the Glorious GOD? It is Charg'd upon me, *That I have Denied the GOD that is Above.* I am Guilty, O my GOD, I am Guilty, of the Crime that is charg'd upon me. I have done this, *Terrible Thing!*

First, *THAT* which has led me into all my Sin, has been an *Heart*, which has rendred it self, *An Evil Heart of Unbelief, Departing from the Living GOD.* A sinful Disposition in me, to seek the Satisfaction in Creatures, which is to be Expected from none but the Blessed GOD; and sinfully to trespass upon His Everlasting Rules of Righteousness in doing so. This Disposition is come upon me, by the *Just withdraw* of GOD and His Grace, from a SOUL, belonging to that Humane Race, which in our *First Parents*, the proper Head of Mankind, (whose Revolt from GOD is *Justly Imputed* unto their Offspring) *Forsook the Fountain of Living Waters, and bewed out for Themselves and Theirs, broken Cisterns, that can hold no Water.* Upon which, my SOUL feels the Venemous Influences of the *Flesh* derived from our *First Parents*, whom the

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Breath of the Old Serpent had poisoned and polluted; and my Heart is become a Mother of Abominations! Oh! the Evil which proceeds out of an Heart, so desperately Wicked! This my Original Sin, I continually bewail with a most Bitter Sense of it. The most Bitter Things, that have a Tendency to Extinguish in me the Lusts of it, are on that Score Welcome Things to me. The Remainders of it, which will dwell in me till I Dye, are to me more Bitter than Death.

BUT then, Reflecting on my Actual Enormities, which have issued from this Corrupt Spring, I discover a Malignity in my Sin, which is to be the perpetual Matter of my Lamentation and my Detestation. The Glorious GOD complain'd of old, *Thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.* The Complaint of Heaven is Renewed as often as I have Sinn'd. My Sin has put upon the Glorious GOD the Indignity of serving with my Sins. The Established Concourse with which the Glorious GOD as an Universal Cause is always Executing the Laws of Nature, is

in my Sins prostituted unto the *Vile Purposes*, which are infinitely offensive to Him. If any Object afford me any *Delight*, it is GOD who makes me sensible of it. Now in every *Sinful Delight*, I have applied the *Influences* of the Glorious GOD, unto purposes which are an *Abomination to the Lord*. When I go forth unto any *Action*, it is GOD who Enables me unto it. Now in every *Sinful Action*, I have applied the *Influences* of the Glorious GOD, unto Purposes whereof He says unto me, *Oh! Do not this Abominable Thing!* Such an *Indignity* offered unto the Holy GOD, what *Revenge* is due unto it! How justly may it be *Revenge* with *sore Plagues* and of *long continuance*! In my *Repentance* unto Life, such Considerations are to operate, and throw me into a *Golly Sorrow*. 'Tis none but a *Repenting SOUL*, that may look to find Mercy with GOD. My GOD, I am sorry for my Sin: Askam'd that ever I have sinn'd against thee.

§. 18. BUT this *Repentance* must be accompanied with a *Lively Faith* in the mighty and only SAVIOUR, whose *Wor*

it is, to bring me back unto GOD : The
 Eternal SON of GOD Incarnate, in whom
 GOD gloriously meets the Children of
 Men. Full of Distress at the view of
 the *Deplorable State* which my Departure
 from GOD has brought me into, I behold
 a SAVIOUR, who is the Eternal SON of
 GOD, assuming the Man JESUS, into
 One Person with Himself, and most
 Kindly proffering to *Save me unto the ut-*
termost : which none but such a Person
 could ever do. I behold Him Enduring
 the *Punishment* which is due to me for
 my Sin, and therein offering up to Di-
 vine Justice, a *Sacrifice* to make Expi-
 ation for my Offences ; and because it is
 the *Sacrifice* of One who is no less than
 the Infinite GOD, it is of more value
 than if a Thousand Worlds, and all
 Created Beings had been made an Entire
Burnt-Offering. I present this Wonder-
 ful *Sacrifice* before GOD, and Plead it :
 O my GOD, For the sake of thy Blood, I
 Beg of thee, I Hope in thee, to be cleansed
 from all my Sin. I behold Him, at the
 same time, *Fulfilling all Righteousness*,
 by putting Himself under the Law which
 He Himself had made, and yielding a most
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Exact Obedience unto it. Because I durst not appear without a most *Perfect Righteousness* before a GOD who is of *Purer Eyes than to behold Iniquity*, I Lay Hold on this wonderful *Righteousness* of One who is no less than the Infinite GOD, as provided for *me*, and upon my Renouncing all Dependance on any *Merits* of my own, the *Merits* of That are imputed unto *me*, and Reputed as *mine*. Lord, I will make mention of thy *Righteousness*, even of *Thine only*, that I may be *Justified before thee*.

§. 19. MY SAVIOUR *fulfilling for me the Good Pleasure of His Goodness*, not only *Reconciles* the Glorious GOD unto me, but also *Converts* me from the *Error of my way*, and *Quickens* me to Live unto Him. I must be at no Rest, until I find that *Root of the Righteous*, the Love of GOD, planted in my SOUL, and the *Branches* of all PIETY growing upon it.

MY SOUL must have such a GOD-ward Bias upon it, that I must Chuse the Things that please Him; and make it my Principal and Perpetual Aim, That

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The Glorious GOD may be gratified in the view that He shall take of my Acknowledging Him in all my ways. And this Noble Design being once formed in me, it must be often Renewed in Actual Repetitions, and *Explicit* Applications of it: I must have what I do still animated with such a Thought as this; The Glorious GOD is to be Obey'd and Ador'd in what I have now to do.

My Life must be filled with Acts of Homage unto GOD; The Acts of a Mind paying a Respect unto GOD are to be interwoven into my whole Conversation; and so I must be Holy in all manner of Conversation.

EVERY Thing which the Light of GOD in me condemns as an Evil Thing, I must Abhor it, Avoid it, Abstain from all Appearance of such an Evil.

ALL this while I must Remember, that I have the Eye of GOD upon me; He knows the Way that I take; and the continual Remembrance of this, must make an awful Impression upon me.

My Relish for my Enjoyments, must be sweetened by the Help which they yield me for the seeing and the serving of GOD.

GOD: and I must consider them, as no other than what GOD makes them to be; *Nothing* without GOD; But GOD able without Them to *Supply all my wants*: Thus *Trusting* not in these *Uncertain Things*, but in the *Living GOD*. Of the *Good Things* which I Enjoy, It would have the *Chief Good* still to be the *Good* I shall do with them; And therefore upon each of my *Good Things* I would seriously Enquire, *What shall I do for the Glorious GOD, who has entrusted me with such a Talent*.

WHILE I make these Essays for *Glory* to GOD in the *Highest*, I must maintain a *Good Will* towards Men. The *Glorious GOD*, having placed me among the *Children of Men*, I must have Every Man *Endear'd* unto me, by the *Image* of GOD, which may be seen upon him; and I must wish to be the *Instrument* of conveying Favours from GOD unto him. *Fall of Goodness*, I must consult the *Welfare* of *Mankind*, whereof I am a Member; and suppress every *Motion* of *Malice* towards my *Neighbour*; yea, Do him all the *Good* I can, and forever do unto him as I would own it *fair* for him to do unto me.

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In all these Exercises of Piety, A
Glorious CHRIST not forgotten! I must
look up to my SAVIOUR, that I may
have Assistance from Him in all that my
Hand finds to do; for, Lord, without
Thee I can do nothing! And that His
Intercession may obtain for it an Accep-
tance with GOD, notwithstanding the
Imperfection that cleaves unto it.

EXCEPT my SOUL have these Dispo-
sitions in it, I am utterly unqualified
for Dwelling in the Presence of the LORD.
In these Things, and not in the Exter-
nal Observations, wherein the Worst of
Men may as much abound as the Best,
there lies that Holiness without which no
man shall see the Lord.

O my SAVIOUR, For the Gracious In-
fluences of thy Holy SPIRIT, that shall
dispose me to these Things, I keep crying to
Thee from the Dust. And I am here upon
daily Trying whether I can find my self
thus dispos'd by thy Good Hand upon
me!

§. 20 THE Living do know that they
are to Dye. And I know, that I am
just

just going to Dye, and very much to have done with *Creatures*. A Death to *Creatures*, and the *Mortification* of my *Appetites* to them, is a very Necessary part of my *Preparation* for it.

Wherefore, I Dye Daily; and I would Every Day keep alive a Suspicion, whether it may not be my Last: and my Time now he come: For, *Man knoweth not his Time*.

I Labour to look on the Things of This World, as a Dying Man. And I often think, *How would these Things appear to me, if I had the Agonies of my Death upon me?*

I Tremble at the Thoughts of being herded among the *Men of this World*, who have their *Portion in this Life*; and having it hereafter said unto me, *Son, Remember that thou hast in thy Life-time received thy Good Things*.

When any *Creatures* Tempt me to Sin against the Glorious GOD, I desire, that I may be as the Dead who know not any Thing; and that the *Temptations* may prevail no more upon me, than if a Dead Man were address'd unto.

I would look on all the Desireable Things of the Earth, with a Sacrificing Eye; and be full of Sacrifices. Lord, I am willing to part with all my Good Things, when ever it shall be thy Good Pleasure to call for any of them. I am willing to forego every Thing which Thou wilt have me to go without. If Thou wilt have me strip of Every Thing, as one who Returns naked unto the common Mother; and left like the Dead, who have not any more a Portion forever in any thing that is done under the Sun: Lord, I submit unto it. Be Thou my GOD, Let thy CHRIST be my Portion, and no loss of any Creatures can make me miserable.

Thus Every Thing, but a CHRIST, becomes as a Dead Carcase to me; and I become Dead unto every Thing but Him.

I would be Dead, not only to the Comforts of this Life, but also to the Sorrows of it. And if I suffer Bodily Diseases, if I have Poverty pinching of me, if I meet with Bad Usages in my Neighbourhood, I would have just such Representments of them as GOD has made it my Duty to have. As to any thing further than That, I would Represent them no other

wife than a Dead Man does the Injuries that are done unto him.

I would be willing to Dye, whenever the Glorious GOD shall give His order for it. *Lord, My Life is continually in my hand; Ready to be offered up, when-ever thou shalt order it! Oh! why should I be loth to go unto GOD, my Exceeding Joy!*

WHEN GOD gives me any Sentiments of Pleasure from Creatures, I would have these Thoughts raised upon it. *How Good is the GOD, who thus Entertains me with His Bounties! And, Oh! what shall I find in my GOD when I have done with all these Entertainments! And, Let none of the Things here below so bewitch me, as to make me unwilling to go from them all, and come unto thee, O my GOD.*

WHEN GOD gives me any Sentiments of Trouble from Creatures, I would have these Thoughts raised upon it; *My GOD would thus wean me from a World, which He so Embitters to me. And, My Father, At thy Hand I will patiently take the Bitterest Cup which is brought unto me! And, Oh! Let the Things which for the present*

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are not Joyous but Grievous; afterwards
yield me the peateable Fruits of Righte-
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S. 21. I consider this; Returned unto
GOD, I shall Be with CHRIST, which is
much more Better than to Abide in the
Flesh; And it is by being present with
the LORD, that I shall be brought into
the Fruition of the GOD whose Fulness
I am to be then filled withal. My Ad-
mirable SAVIOUR has proposed This, as
the Ultimate and Consummate Felicity
of His Followers; An UNION with
GOD. O my SAVIOUR, 'Tis in and by
Thee, that I shall be United unto GOD.

It is a CHRIST who will bring me to
the Vision of GOD; and the Glorious
GOD shining on me thro' His CHRIST,
will Possess me, will Embrace me, will
Satisfy me with astonishing Expressions
of His Everlasting Love unto me.

To prepare for this Blessedness, it
must be my Endeavour Now to Converſe
with a Glorious CHRIST continually;
and I should become able to say, How
precious are thy Thoughts unto me, O GOD!
How Great is the Sum of them!

I would watchfully lay hold on the *Occasions*, which occur continually, to form agreeable *Thoughts* on my SAVIOUR ; His *Glories* ; His *Maxims* ; His *Patterns* ; What He *has done* for His People ; and what He *will do* for them.

WHEN I can be the Instrument of bringing such *Thoughts* into the Minds of others, I would be glad of the *Opportunities* ; count all such *Opportunities*, as *Treasures* unspeakably Enriching of me.

O my SAVIOUR, Thou art my Life, And thy *Thoughts* are the Salt of my Life!

I would make it the *Grand Intention* of my Life, to shew forth the Praises of the SAVIOUR, who is ONE GOD with the Eternal FATHER and the Eternal SPIRIT, and who calls me out of *Darkness* into a *Marvellous Light*.

IN all my Approaches to GOD, I would be Apprehensive of my SAVIOUR, Directing me, and Strengthening me, to do what I do ; and of GOD from a *Mercy-Seat* in Him *Communing* with me ; and of my being Accepted in that Beloved One.

WHATEVER Employment I am about, I would be able to say, I am Employ'd by and for Thee, O my SAVIOUR !

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I would very Frequently Consider the Blessed Jesus, as giving me an Example, of doing always the Things that please the Father; of Hating Wickedness, and Loving Righteousness; of Repelling Solicitations to Sin, and looking down with Contempt on the High Things of this World; of Diligence in Redeeming Time for the Work of GOD; of Dispensing Benefits where-ever He came; of Enduring Afflictions with Silence; and Forgiving Injuries with Meekness; of the utmost Conformity to the Will of GOD in all Things. By thus Looking to the Lord my Healer, I would seek the Cure of all that is Amiss in my SOUL; and I would keep Looking to Him, till I am transformed unto His Likeness. But, What, what wilt thou do, O Dear SAVIOUR, for a SOUL whom thou dost find made like unto thee?

THE Displays of Infinite Power, and Wisdom, and Goodness, which I see in the Works of Creation, shall carry me to my SAVIOUR, by and for whom all Things were Created: and in whom there is the Archetype of all.

WHATEVER I see Glorious in any

Creatures, I will fly thro' them, and from them, To see all the Glory transcendently in Thee, O my SAVIOUR.

WHATEVER I see done in the Works of Providence, I will call to mind, It is my SAVIOUR on the Throne of GOD, who is the Doer of it.

AND whatever is Dispensed unto me, whether it be a Comfortable Thing, or a Calamitous Thing, I will Enquire, What were the Ends of my SAVIOUR in this Dispensation: And how shall I answer them?

IF I meet with any Sad Things, I would yet have my Spirit rejoicing in GOD my SAVIOUR: And calling to mind, I have a Glorious CHRIST, who Reconciles me to GOD, and Pleads the Causes of my SOUL, and has my SOUL in His Healing Hands, and orders my whole Condition for me, and will bring me safe to the Spiritual Blessings in the Heavenly Places: Now I will be no more sad.

IF I have been any while without the Enlivening Thoughts of my SAVIOUR, I would Rebuke my self, and Return to such Thoughts, and with an uneasy Soul cry out, O my SAVIOUR, I cannot Live at a Distance from Thee!

Having

Having thus conversed, with my SA-
VIOUR All the Day Long, I would use
to fall Asleep in the midst of some
Thoughts on Him; and Meditate on Him
in the Night Watches. This would I do,
as a Figure and Earnest of my Sleeping
in JESUS, when I pass into the state of
the Dead.

§. 22. Finally. My Temper and Car-
riage towards the People in the World I
am going from, will be considered in
the World I am going to. If I study to
do what I can, that This may be a Good
World, and all about me in it fare the
better for me, I shall undoubtedly find
That a Good World, which I am quickly
to be receiv'd into. Yea, and if I am
very studious to make as Right an use as
I can of the Opportunities to do Good, which
I am here Enrich'd withal, but grievously
confined and encumber'd in my improve-
ment of them, who can tell what asto-
nishing Opportunities to Do Good, I may
Enjoy in the Kingdom of GOD, where
Satan will be bound, and Envy be forever
banished, and my Opportunities will not
have any Thorn in the Flesh opposing and
molesting

molesting of them? The Men who *Devise Good*, will have Good and Great and Strange Things done by the *Mercy* and the *Truth* of their SAVIOUR for them in that *Strong City*, where He will *shew His Marvellous Kindness* to them.

WHEREFORE, As I must have my SOUL *purified* from Every Disposition to do so much as *Wish Ill*, unto any Person in this World, so I must with Alacrity and Assiduity, as I have Opportunity, do *Good unto all*.

In the Prosecution of this Noble Intention, why should I not often, often! Employ my most inquisitive Thoughts upon that Enquiry; *What Good shall I do to those that are about me?* I am to be sharp in the Search after the *Opportunities to do Good*, with which the Glorious LORD has Furnished me and Entrusted me, and be Solicitous, that my *Talents* may not lie by neglected thro' my slothful Inadvertency. Yea, I am to look on my *Opportunities to Do Good*, as Invaluable Treasures; Bless the GOD of *all Grace* for bestowing them upon me, and be Thankful to any *Instrument*, any

Monitor

Monitor, by whom it shall please Him to make me sensible of them.

THAT I may Enquire the more Effectually after my *Opportunities to Do Good*, it is requisite, that besides my *Daily Thoughts* of this Importance, [And be sure, There are Men in some Circumstances, who should count it a pitty, that any *one Day*, should pass them without some *Contrivances to Do Good* brightening of it; or scarce ever come into any *Company* without *contriving* that they may be *Edified!*] there should be, as indeed for every other *Good Work*, a *TIME* set apart on *Purpose* for it; A *TIME* allow'd and assign'd; a *stated Hour*, that will recur in such or such a *Period*, THEN with *Wisdom* to find out the *Knowledge of well-advised Inventions*.

THE *Matter* is to be handled wisely, and with *Particular Applications*.

'Tis proper for the *Charity* to begin at home; and in *Doing of Good*, I must provide first for my own, Especially for those of my own *House*. GOD having United my *SOUL* to my *Body*, He has ordered me, in some *Regards of Natural Affection*, to distinguish those, whom He has given

given me the neareſt *Bodily Relation* to: Why may not I take a *Catalogue* of my ſeveral *Relatives*, (*my Kindred according to the Fleſh*;) and ſo have my *TIME* to Think upon each of them, In what *joint* may I prove a *Bleſſing* to ſuch a *Relative*?

I may then paſs on, to take a view of the ſeveral *Societies*, whereto I ſtand *Related*; Eſpecially, the *Church* whereof I am a *Member*, yet, the *Town & Land* whereof I am an *Inhabitant*; and have my *Time* to Think, *What Good* may be *propoſed and promoted* here? O Good Man, To what an *Extent* may thy *Projections* carry thee?

Particular Perſons in my *Neighbourhood* are to be found out, as *Objects* that *Good* may be done unto: The *Poor* for to be *Relieved*; the *Sick* for to be *Viſited*; the *Sad*, for to be *Comforted*; (that the *Widow* and *Orphan* eſpecially, may have their *Hearts to ſing for joy*;) and thoſe that are *out of the way*, to be *reclaimed* from the *Error of their Way*. Many of theſe will prove *Monſters of Ingratitude*; But, O my *SOUL*, Do *Good* for the pure ſake of *Good*.

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AND, because my own *Capacities* to Do *Good* are greatly Limited, I would have my *TIME* to Think, *What Good* lying out of my reach may I see others capable of doing more than I? Thereupon be an humble *Adviser* unto them.

IN this way of Living, I would not be so vain, as to think of Recommending myself to the Favour of *This World*. A *Sedulous Doer of Good* unto all Men will certainly find himself more Expos'd than other Men, to be *ill spoken of*; greatly Maligned, Reviled, Slandered; ever now and then *unaccountably* [Yes, In the *Invisible World* there is to be found an *Account* of it!] assaulted with Storms of causeless and senseless obloquies. But, O *Servant of GOD*, *Thou art an Expectant of Another World!*

I will Die bearing this *Testimony*. No *Sensual Gratifications* of *Carnality*, no, nor the more *Sublime* ones of *Erudition*, are comparable to the Satisfaction of *Doing a Kindness* to a Miserable Neighbour; much less may they be compared unto that of giving a more *General Help* unto the Miseries under which Mankind are generally Languishing.

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AND

*My Son, Beg'n Betimes to Do Good
in thy Little Sphere. And let thy Motto
be, HABENTI DABITUR : who knows
how far the Circles may grow ? Thy Lat-
ter End shall greatly increase.—*

*In the way of this PIETY, would I
be able to say, O Lord, I have waited for
thy Salvation. And my Anhelations are,
Oh ! when wilt thou come unto me ! My
SON, Consider these Things, and GOD
thy SAVIOUR, give thee Understanding
in all things.*

F I N I S.

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